



S. AVGVSTINES
MANVEL.

Conteining special,
and piked meditations,
and godlie praiers:

*Drawne out of the Word of God, and
writings of the holie Fa-
thers, for the exercise of
the soule.*

Corrected, translated, and adorned,
by
THOMAS ROGERS.

1. Theſ. 5. 17.

PRAYE CONTINVALE.

¶ Imprinted at London by Henrie
Denham, dwelling in Pater noſter
rowe, at the ſigne of
the Starre.

Cum priuilegio Regie Maieſtatis.

1581.

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A Preface vnto *the Reader.*



His Manuel so liked me; and the wel accepting of other bookes whiche I haue published to the same purpose, so pricked me forward, that I thought it requisite to set forth the same in such order as I haue done.

The rather I tooke this in hand before anie other in the workes of S. Augustine, because this commonlie hath bene annexed in our English tong vnto those of S. Augustine, which alreadie I haue translated; and therefore that, as hetherto they haue ben ioined together, so hencefoorth they may be, if it so like the owners, I thought good to do this afore anie other. Againe, who so wil dylie compare this with the other, especialie with S. Augustines praiers, shal find this to be euen an abstract in a maner of the rest, containing special and piked meditations in few words;

A.2.

which

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which in other bookes be more at large. Finalie, had this booke neither ben ioined, nor yet had such affinitie with the other of S. Augustine alreadie in English: yet, so singularlie diuine are the prayers comprised in the same, that wel I could not publish anie other, before this were finished.

*1 This Booke
why called a
Manuel.*

I do cal this booke, as also the author doth, a Manuel, because my wish is, that Christians would vse, and haue it in their hands, not onlie when they are at home in their chambers, and studies priuatelie, but also when they are abroad in the fields, gardens, and else-where idelie: and that not to dandle, and to handle onlie, but diligentlie, and zealouslie, as the part of Christians is, to reade the same for their spiritual exercise.

*2 Author of
this Booke,
who.*

Touching the Author, who hee was, I dare not directlie set downe. For in some copies I finde, that S. Augustine made the same, in others it is flatlie denied. Therefore, although it be entituled S. Augustines Manuel: yet is it in none other sense applied vnto him, than are diuers Psalmes in

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in the Psalter, entituled *Dauid his Psalmes*, which happelie Dauid neuer sawe, much lesse endited. Notwithstanding, were S. Augustine the Author of the same, or were he not, it skilleth not greatly. For the matter it containeth, is verie spiritual, godlie, and necessarie: and wise men either do not respect the Author, or not the Author so much as the matter; nor so much who writeth, as what is set downe.

The Argument of this booke ³ *The Argument of this Booke.* is doubtles verie good, either holie meditations, or praier: *the one whereof*, which is meditation ^a *D. Bern. in die S. An- us what is wanting, the other, to drea serm. 1.* (as Bernard noteth ^a,) teacheth wit, praier, obtaineth that which wee want; Praier bringeth vnto the ende of our iournie, meditation sheweth the waie; to conclude, by meditation wee confesse the dangers hanging ouer our heads, and by praier wee escape them, through the grace of our Lord Iesus Christ. Of these this whole booke doth consist.

The occasion of making this ⁴ *The occasion why this Booke was made.* treatise was this. The Author con- sidering

A PREFACE

considering the frailtie of al men in general, and especialie his owne weakenes in particular; and seeking some prop to staie himselfe from falling, found none so sure a staie against the engins of Satan and his limmes, as continual meditation, and praier. And therefore out of the meditationis and praers of the fathers (for so he saith) he gathered this booke, as a pretious iewel alwaie to be carried about him, both to keepe him from securitie, and to enflame the zeale of godlines within him when he waxed colde.

5 *Method of this Booke.*

The methode (for that is another circumstance to be noted in anie booke) is verie exquisite: for neuer did Goldsmith more cunninglie dispose either pretious stones in a iewel, or linkes in a golden chaine, than are both the meditations in this Manuel, and the sentences in each meditation, and each phraze wel-nigh in euerie sentence.

6 *Use of this Booke.*

Last of al, how necessarie this, and such like bookes are for this present time, he wil confesse that calleth into remembrance the great

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VNTO THE READER.

great and general corruption of all
mankinde; and waicth by what
sleightes and subtelkies both the
Diuel seeketh to deuoure, the flesh
to entangle, and the world to
drawe vs headlong vnto perdition;
which to auoide, we haue none o-
ther remedie, beside earnest, god-
lie, and continual praier. This
made both our Sauour to com-
maund vs to *Watch and praie* ^b;
and S. Paule to bid vs, *Praie conti-
nualie* ^c; and Cyril to breake in-
to these words ^d, *Bee thou ydle
neither in the daie time, nor in the
night; and when sleepe is gone
from thine eies, euen then let thy
minde bee occupied in praier. He-
therto agreeth that of Hierome* ^e,
*When you go abroade, praie; when
you retorne home, praie; before
meate, praie; and before you go to
rest, praie.* The reason Augustine
doth yeeld. *For praier is, as a sacrifice
vnto God: so a scourge vnto Satan* ^f.
^f. Vse therefore that which God
delighteth in, but neuer do that
which liketh Satan, that is, neglect
not praier.

One Chapter you shal find in this
booke, lesse than is in the Latine

^b Mark. 13.
verse. 33.

^c 1. Thes. 5.
verse. 17.

^d Cyril, pra-
ser. Catech.

^e Hierome in
Epist.

^f August. in
serm.

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copie : and yet moe by two, than
hetherto hath bene in English. The
addition, I doubt not, wil like you,
but the omission of a Chapter some
perhaps wil mislike, which not-
withstanding was done, neither of
negligence vnwittinglie, nor heed-
leslie of presumption, but with
good aduise ment, that thy zeale
might not be cooled by the rea-
ding thereof. For it containeth
strange, that I saie nor erroneous
doctrine : as that *Vnicuique & propria*
voluntas est causa sue damnationis vel
saluationis; that, *Bona voluntas Deum*
ad nos deducit, & nos in eum dirigit;
that, *Per bonam voluntatem Deum*
diligimus, Deum eligimus, ad Deum
currimus, ad Deum peruenimus, & e-
um possidemus, &c. which sentences
being contrarie vnto the truth,
and sauoring of a superstitious
time, were better quite omitted,
than translated to the infecting of
some, or offence of anie.

¶ Manuel
cap. 25.

¶ Manuel
cap. 11.

Againe, another Chapter there
is, though not cleane left out, yet
applied from an ill, vnto a good
purpose, as the eleuenth Chapter,
where that which was spoken ei-
ther of the sacrifice of the altar, is
applied

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VNTO THE READER.

applied vnto our Sacrament of
thankesgiuing, or of the real and
carnal presence of Christ, vnto his
spiritual being at the Communi-
on. And these are the things cor-
rected in this booke.

To conclude, whatsoeuer is done
either in translating, correcting,
quoting, or publishing this booke,
is al done for thy edification, and
to prouoke thee vnto this godlie
exercise of praier. For a better
meanes thou hast not to keepe thy
selfe in the feare of God than it is.

Therefore the more zealous,
godlie, and learned bookes
to this purpose are publi-
shed, the more thou
hast to praise God,
and be thanke-
ful.

The 15. of Iulie, Anno. 1581.

Yours in Christ,

THO. ROGERS.

The Authors Preface.

E Or so much as
we are placed
among mani-
fold snares, our desire of
heauenlie things soone
vvaxeth cold, & there-
fore vve do stand con-
tinualie in neede of help,
that so often as vve slip
aside, vve may, beeing
vvakened out of securi-
tie, run backe vnto our
God, vvho is the true,
and the soueraigne hap-
pines.

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The Preface.

In cōsideratiō vvhether-
of, not of rash presump-
tion, but through the
great loue I beare vnto
my God, I haue taken
in hand this treatise for
the aduancement of his
glorie, to the ende I
might alwaies haue a-
bout me a short abridge-
ment of such things as
concerne my God, colle-
cted out of the most pi-
ked sentēces of the holie
fathers, that so often as
I vvaxe colde, I might
be enflamed againe with

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In

The Authors

an hote burning desire
of him, through the fire
vvhich the reading
thereof shuld minister.

Now, O my G O D,
whom I do seke, whom I
do loue, & vvhom both
vvith hart, and vvith
mouth, and vvith al my
strength, I both glorifie
and vvorship, assist me.

Truelie, my minde
consecrated to thy ser-
uice, inflamed vvith
thy loue, coueting, sigh-
ing, desiring onlie to see
thee, hath none other

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Preface.

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delight, but to talke of
thee, to heare of thee, to
vvrigh of thee, to con-
fer of thee, to meditate
oftentimes of thy fame,
and glorious estate, that
thy sweete remembrance
may be some refreshing
for my soule amidst the
raging stormes of this
vretched vworld.

Vnto thee therefore do
I cal most earnestlie,
vnto thee do I crie a-
lovd from the bottome
of mine hart.

And vvhē I cal vnto
thee,

The Preface.

thee, I cal vnto thee in
my selfe: for vnlesse thou
wert within me, I shuld
not be at al; and were I
not in thee, thou shouldest
not be vvithin me.

Thou art in mee, be-
cause thou remainest in
my memorie; through it
I haue knowne thee,
and therein I find thee,
vvhen I doe remember
thee, and take delight
both in thee, & of thee;
of vvhome, through
vvhom, and in vvhome
are al things.

Ch. 1.



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A godlie Booke, con-
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ked meditations, and
prayers.

Chap. 1.

Of the wonderful essence,
or being which God
hath.



Lord, thou
fillest heauen
and earth ^a;
bearing vp all
things ^b, and
yet not burthened; filling al
things ^c, and yet not inclu-
ded; alwaies working ^d, and
yet euer quiet; gathering, and
yet lacking naught ^e; seeking ^f,
and yet wanting naught;

Thou louest entirelie ^g, yet
thou burnest not; thou art ge-
lous ^h.

^a Iere. 23.
verse. 24.

^b Heb. 1, 3.

^c Eccle. 23.
verse. 18.
19.

^d Ioh. 5, 17.

^e Psal. 50, 8.
9, &c.

^f Luk. 15, 4.
5, &c.

^g Wis. 11, 23.

Iohn. 3, 16.

Iohn. 13, 1.

^h Exo. 20, 5.

lous, and yet secure:

¹Ier. 26, 3. Thou repentestⁱ, and art not
²Psal. 79, 5. greeued; thou art angrie^k,
 but neuer impatient;

¹Wis. 7, 27. Thou changeest thy works^l,
²Mal. 3, 6. but not thy counsel^m: Thou
 receauest what thou findest,
 and yet neuer didst lose the
 same:

¹Psal. 50, 8. Thou art neuer needieⁿ, and
²10, &c. yet glad when thou gainest;
 at no time couetous, and yet
 exactest vsurie:

Thou art bountiful, to whom
 thou owest nought; and ma-
 nie are bountiful, to binde
¹1. Cor. 7, theee vnto them: Yet who
 verse. 4. hath aught which is not
¹Iam. 1, 17. thine^o?
¹1. Pet. 3, verse. 24. Thou paieest debts^p, owing
¹Isai. 53, 5. naught; thou forgiuest debts^p,
¹6, &c. 9, and yet forgoest naught:
¹Matth. 18, verse. 23. Thou art euerie-where^r,
¹27, &c. 35. and euerie-where al whole:

¹Job. 23, 8. Thou maist be vnderstood,
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but not seene ^f; and art no ^fIoh.1, 28.
 where absent ^t, yet far thou ^{1.Tim.6,16.}
 art from the cogitations of ^{1Eccles.23,}
 the wicked ^u: ^{verse. 18.}
 19.

Yet art thou not absent ^u Prou. 15,
 there, where thou art far off; ^{verse. 29.}
 For where thou art not to
 shew fauour, thou art to exe-
 cute vengeance:

Thou art euerie-where pre-
 sent ^x; and yet maist hardlie ^x Eccl. 23,
 be founde: ^{verse. 18.}
 19.

Thou standest stil when we
 followe thee; yet can we not
 lay hold vpon thee:

Thou possessest al things ^y; ^y Psa. 50, 8.
 fillest al things ^z; enuironest ^z Jer. 23, 24.
 al things ^a; ouerpassest al ^a Jer. 32, 18.
 things ^b; and bearest vp al ^b Psa. 139, 7.
 things ^c. ^{8.}
 c Heb. 1, 3.

Thou teacheest the harts of
 the faithful ^d, without noise ^d Isa. 54, 13.
 of words: ^{Iohn. 6, 44.}
 45.

Thou art neither strough-
 ted out by places ^e; nor chan-
 ged ^e Eccl. 16, 18
 19.

Ps. 102, 24. ged by time^f; nor hast accesse
25, &c. and recesso:

2. Tim. 6, Thou dwellest in the light
verse. 16. that none can attaine vnto⁸,
whome neuer man saw, nei-
ther can see:

Abiding quiet in thy selfe,
thou goest euerie-where a-
bout the whole world:

Deut. 6, 4. For thou canst not be cut,
2. Kings. 19, and deuided, because thou
verse. 15. trulie art one^h; nor yet be
19. brought into partes: but be-
ing whole, thou possessest, fil-
lest, lightenest, and enioiest
the whole.

Chap. 2.

*Of God his unspeakeable
knowledge.*



Ere y whole world
replenished with
Bookes: yet could
not thine vnspea-
keable knowledge be vttered
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in deede vnutterable, thou
canst by no meanes be either
written, or concluded.

Thou art the fountaine of
heauenlie light; & the Sunne
of eternal brightnes.

Thou art great without
quantitie, and therefore vn-
measurable^a; and good with-
out qualitie, and therefore in
deede & soueraignelie good^b:
yea, to saie the truth, there is
none good, but thou alone^c:
whose wil is à worke, and
whose wil is habilitie:

Who, euen because it was
thy pleasure, didest make al
things, which thou hast crea-
ted of nothing^d:

Who possessest al the crea-
tures^e without anie lacke; and
gouernest them^f, without
paine; and rulest them^g with-
out wearines; for there is no
thing,

^a Job. 23, 8.

9.

Psal. 139, 7.

8.

^b Iam. 1, 17.^c Mar. 10,

verse. 18.

Luk. 18, 18.

^d Gen. 1, 1.

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Heb. 1, 1.

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^e Psal. 50, 8.

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10, &c.

^f Iohn. 5, 17.^g Matth. 11,

verse. 25.

Luk. 10, 21,

thing, either of things on high, or of things below, that can disturbe the order of thy gouvernement :

Who art in al places without anie place; and contained al things without inclosure, and art present euerie-where without seate or motion :

Who neither art the author of sinneⁱ, which thing onlie thou canst not doo^k, who canst doo al things^l; neither hast thou bin sorie for aught thou hast done :

Of whose goodnes we were created^m; of whose iustice we are punishedⁿ; of whose mercie we are saued^o;

Whose almightines doth governe, rule, and fil al things P, which it hath created :

Neither in saieng, thou fillest al things, meane we that they containe thee; but how

¹ Jer. 32, 19.

¹ Eccles. 15, verse. 20.

² Psal. 11, 5, 6.

³ 7.

¹ Exod. 6, 3. Gen. 35, 11.

² Gen. 1, 26.

²⁷ Psal. 100, 3.

¹ Psal. 119, 73.

² Dan. 9, 4.

⁵ 6, &c.

^o Gal. 3, 13.

¹ Tim. 2, 6.

² Psal. 103, 1.

³ 2.

⁴ 3.

^{4, &c.} ¹ Jer. 23, 24.

they rather than thee, neither thou althou be thought according to the quantity of thee, nothing more than the least thing being in a rule althou Whose closeth al wer none For wh thy fauor, uoide thy

The desire which



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Ch. 3. MANVEL. 7
they rather be conteined of
thee, neither by partes fillest
thou al things, nor yet may it
be thought, that euerie thing
according to the greatnes of
the quantitie it hath, recea-
ueth thee, that is, the greatest
thing more, and the smal-
lest thing lesse; thou rather
being in al things, or more
trulie al things in thee 9;

1AA. 17. 28.

Whose omnipotencie en-
closeth al things; whose po-
wer none may escape.

1Psa. 139. 7:
8, &c.

For whosoever hath not
thy fauor, can by no meanes
auoide thy displeasure.

1Reu. 6. 15.
16.
17.

Chap. 3.

The desire of that soule

which hath a feeling
of God.



FOR thee then I
doe cal into my
soule, o most gra-
tious God, which
thou

8 S. AVGVSTINES Ch. 3.
thou preparest to receaue giue me
thee through the desire which hast ma
thou enspirest into the same. giue thy

Oh, enter therein, I be- uant sha
seech thee, ioine it to thy When
selfe, that both thou nraist selfe vpo
possesse that which thou hast stowe th
not onlie made^a, but also re Lo, I do
newed^b; & I may enioie the little I lo
as à seale vpon mine hart. to loue y
I loue t

^a Gen. 1, 26.

27.

Colos. 3, 10.

^b Rom. 5, 15

16, &c.

Merciful God, I beseech
thee, forsake him not which thee, I an
calletth vpon thee now: for thinke vp
before euer I could cal vpon Behold
thee, thou didest not cal m I do sigh,
onlie^c, but also seeke me^d, membr
the end that I thy seruant able kind
might seeke thee, & through flesh y left
seeking finde thee, and being some cog
found, loue thee. uade; y w
& miseries
as they we
are hush, e
Mine har
iocund; n

^c Rom. 8, 30

^d Luk. 15, 4

5, &c.

I haue sought, and I haue
found thee, o Lord, graunt
that I may loue thee.

Increase my desire, & graunt
my request: for though thou

giue

MANVEL.

Ch. 3. giue me al things which thou
ceau hast made, yet vnles thou
which giue thy selfe withal, I thy ser-
ame. uant shal neuer be satisfied.
I be.

Wherefore bestowe thy
o thy selfe vpon me, ô my God, be-
nraif stowe thy selfe vpon me.
ou ha

Lo, I do loue thee; and if too
lso re little I loue thee, my desire is
e the to loue yet more entirelie.
rt.

I loue thee I saie, I long for
eseed thee, I am much delighted to
whic thinke vpon thee.
v: fo

Behold, while fro mine hart
l vpo I do sigh, and cal into my re-
cal m membrance thine vnspeake-
e d, ble kindnes, y burthen of my
eruan flesh y lesse greeueth; trouble-
roug some cogitations the lesse in-
l bein uade; y waight of mortalitie,
I ha & miseries do not so load me
graun as they were wont; al things
are hush, euerie thing is quiet.

Mine hart burneth; my mind
z gra is iocund; my memorie fresh;
h tho
gill mine

10 S. AUGUSTINES Ch. 3. Ch. 4.
mine vnderstanding cleere;
and al my spirit, enflamed
through the desire of thy
sight, perceaueth how it is ra-
uished with the loue of things
vnseene.

Let the same my spirit take
the wings as the Eagles^e, let
it flee, and not be wearie; let
it flee, and neuer faint, vntil it
come vnto the place where
thine honor dwelleth^f, euen
vnto the throne of grace
there at the table, where y^e su-
pernal Citizens do repast, to
be fed frō thine eies in greene
pasture^g, by the stil waters.
Be thou our ioie^h, our hope
our saluation^k, & redēption
Thou which hercafter wilt
be our reward, be thou our
comfort.

Let my soule euermore seek
thee; and graunt that neuer
it may cease to seeke, Amen

Chap

V

abidet

He lo-
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thee, is a
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dome, is

O m-
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haue vn-

Chap. 4.

*The miserable state of that
soule which neither loueth
our Lord and Saniour Christ,
nor seeketh after him.*



O to the wretched
soule, which neither
seeketh, nor loueth
Christ: such a soule
abideth both drie, & miserable.

He looseth his life time, that
loueth not thee, ô God. And he
that would liue, but not to serue
thee, is doubtles nothing, and so
to be accounted.

He which refuseth to liue to
thee, is alredie dead: and he that
sauoreth not of heauenlie wise-
dome, is a verie foole ^a.

^a 2 Cor. 1, 17.
18.
19, & c.

O most gracious God into
thine hand I do commend, ren-
der, and yeeld my selfe, through
whome I both am ^b, liue ^c, and
haue vnderstanding ^d.

^b Gen. 1, 26.
27.
^c Psal. 119, 73.
^c Act. 17, 28
^d 1 Iam. 1, 17.

B. I.

In

In thee I doe repose mine whole trust, confidence, and hope, through whom I shal rise againe^e, liue^f, and rest.

^e Ioh. 11, 25.

^f Iohn. 14, 6

^g Reu. 21, 4.

Reu. 22, 5.

^h Mat. 6, 24.

Luk. 16, 13.

Thee doe I long for, thee doe I loue, thee doe I worship, with whome I shal euerlastinglic abide, raigne, and be blessed ^g.

The soule which neither seeketh, nor loueth thee, is à friend of the world^h, the slaue of sinne, subiect to al maner wickednes; neuer quiet, at no time secure.

Therefore, merciful Sauior, as for my mind let it attend on thee; my pilgrimage let it be toward thee; and mine hart let it euen burne with the loue of thee.

Let my soule rest on thee, my God; let it, I saie, deepelie meditate of thee; let it sing-out thy praises with ioie; & let this be al my comfort in this mine exile.

Let the shadowe of thy wings be

Ch. 4.

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be a refuge for my soule from the parching heate of worldlie cogitations. Let mine hart, a verie great sea, swelling with waues trust in thee.

Thou which aboundest with al good dainties, and art a most liberal bestower of supernal satietie, ô God, giue thou food to the wearied; gather the dispersed; deliuer the captiued; amend the parted.

Lo, he standeth at the doore, & knocketh: I therefore euen by the bowels of thy mercie, whereby thou, the daie spring from on high hath visited vsⁱ, besedh thee command the doore to be opened to him which knocketh, that boldlic he may enter-in to thee, and rest in thee, and be refreshed of thee, the heauenlie bread. For thou art the bread^k, and the wel of life^l; thou art the light of euerlasting cleerenes^m; to con-

b.2. clude

ⁱ Luk. 1, 78.

^k Ioh. 6, 35.

48.

50, & c.

^l Iohn. 4, 13

14.

^m Reu. 21, 23

14 S. AVGVSTINES Ch. 3.
clude thou art al things, whereof
the righteous do liue, which loue
thee.

Chap. 5.

A verie Christian desire
of the soule after God.

^a Iohn. 1, 9.

^b Iohn. 4, 13
14.



God, thou who art
both the light of the
harts^a that see thee;
and the life of the
soules^b that loue thee; and
the strength of the minds that
seek thee, giue me grace euer-
more to cleaue vnto thine holie
loue.

O come, I praie thee, into
mine hart, and make me drunke
with the riuer of thy plea-
^c sures.

It shameth, and it irketh me at
the very hart euen to suffer those
things which are done in this
wretched world.

The verie sight of worldlie va-
nities

Ch. 5.
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Ch. 5. hereof
n loue
nitie is a griefe vnto me; and to
heare of these transitorie things
it doth trouble me much.

fire
Help me, ô Lord my God,
and cause mine hart to reioice
in thee; come thou vnto me,
that I may behold thee.

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s that
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e holie
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I am penned in this house of
my soule, vntil thou come ther-
into, and make it wider. It is rui-
nous, ô repaire the same!

Manie things, I acknowledge
and knowe are in it, which may
offend thine eies; but alas who
can make it cleane; or vnto
whom else beside thee should I
crie for helpe?

Clense me, ô Lord, fro my ^{d Psal. 19, 12}
secret faultes^d; keepe thy ser-
uant also from presumptuous
finnes. 23.

Giue me grace, ô sweet Christ,
ô good Iesu, giue me grace, I be-
seech thee, for thy loue & desire
sake to laie-off the heauie bur-

b. 3. den

den of carnal desires, and earth-
² Ioh. 2, 15 lie lust^c.

Let the soule ouer the flesh;
 let reason ouer the soule; let thy
 grace ouer reason beare swaie;
 and make mee both in bodie
^f Matt. 6, 10 and soule euermore to obey thy
 wil^f.

Grant that both mine hart, and
 my tongue, and al my strength
 may extol thy goodnes.

Enlarge mine vnderstanding,
 and lift vp the cies of mine hart,
 that my spirit with swift cogi-
^g Heb. 1, 1. 2, &c. tation may attaine vnto thee the
 euerlasting wisdome^g, abiding
 aboue al things.

Loase me, I besecch thee, from
 the fetters wherewithal I am fast
 bound, that leauing al these
 worldlie things, I may ha-
 sten vnto thee, cleaue
 to thee alone, and
 thinke onelie
 vpon thee.

Chap.

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O quie
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Chap. 6.

The happines of that soule
which is deliuered out of the
earthlie prison of the
bodie.



Happie is the soule,
which loased from
y^e earthlie prison^a,
soareth without let
vnto heauen; which face to face
beholdeth thee^b, the most gra-
tious Lord; which is touched
with no feare of death at al^c, but
triumpheth with an incorrup-
tible crowne of perpetual glo-
rie!

^a Phil. 1, 23.

^b 1. Cor. 13,
verse. 12.
Reue. 22, 4.
^c Reu. 7, 15.
16.

O quiet and secure is such a
soule; and feareth now neither
enemie, nor death^d!

^d Reu. 21, 4.

She enioieth thee her good
Lord, whome long she sought,
and alwaie loued;

Now ioined to the singing
quires, she soundeth-out with-
out cessing vnto the praise of thy

b. 4.

glorie,

18 S. AUGUSTINES Ch.6
glorie, o Christ, her King, o
sweete Iesu, most melodious
Psalmes she singeth of aie la-
sting iouifulnes.

For she is satisfied with thy
fatnes^e; thou doest giue her
drinke out of the riuer of thy
pleasures.

^ePsal. 36, 8.
^fHeb. 12, 13.
Heb. 13, 14.

Happie is the felowship of su-
pernal Citizens, and glorious is
the solemnitie of such as returne
vnto thee from the painefull toile
of this pilgrimage^f, vnto the
wonderful beautie, vnto the sur-
passing glorie, vnto the excel-
lencie of al comelines, where
continualie thy Citizens, o
Lord, behold thy face^g. There
nothing is heard to trouble the
minde^h.

^gReu. 22, 4.

^hReu. 21, 4.

ⁱReu. 5, 8.

What mirthⁱ! what melodie!
what singing! what Psalmes be
there soong without ceassing!

There the pleasant organes
do founde-out most heauenlie
hymnes;

Ch.6.

hymnes;
most sweet
of rare ex
out by the
vnto the pr
Name.

There is
bitternes i
on^k. Forth
son^l, nor a
There is n
pugne, nor
offend.

There is n
no content
no blaming
etnes, no p
fulnes, vio
is none.

But sing
fect loue, a
and praisin
quietnes, v
end, and
holie spirit

hymnes ; the blessed Angels
most sweetlie do sing; & songs
of rare excellencie are vttered
out by the supernal Citizens,
vnto the praise and glorie of thy
Name.

There is neither gal, nor anie
bitternes in that blessed regi-
on^k. For there is no wicked per-
son^l, nor anie wickednes at al.

Reu. 21, 4.
1 Reu. 21,
verse. 27.

There is neither enimie to im-
pugne, nor anie enticement to
offend.

There is no lacke^m, no shame,
no contention, no vpbraiding,
no blaming, no feare, no vnqui-
etnes, no punishment; doubt-
fulnes, violence, discord there
is none.

1. Cor. 2,
verse. 9.

But singular peace, and per-
fect loue, and lasting triumphes,
and praising of God, and secure
quietnes, which neuer shal haue
end, and continual ioie in the
holie spirit there is.

b. 5.

Oh,

Oh, how happie should I be,
did I heare those most comfor-
table songs of thy Citizens, and
the sugred verses vttering forth
with due reuerence the praises
of the sacred Trinitie!

But most singularlie blessed
should I be, might I also with
them sing to my Lord Iesus
Christ one of the pleasant songs
of Zionⁿ.

^a Psa. 137, 3.

Chap. 7.

*The blessed ioie of the heauen-
lie Paradise.*



Liuelie life! ô euer-
lasting life, and e-
uerlastinglie blef-
sed! whereas ioie is
and no sorowe^a; rest is and no
labour; honor is and no feare;
wealth is and no losse; health is
and no sicknes; abundance and
no want; life and no death; im-
mortalitie and no corruption;
happi-

^a Reu. 7, 16.

17.

Reu. 21, 4.

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shining more cleerelie, than
doth either the Sunne at anie
time, or the Starres.

They do cleaue vnto the im-
mortal God-head, and thereby
they become immortal, and vn-
corruptible, according to the
promise of our Lord and Sau-
our^c, Father, I wil that they
which thou hast giuen me, be
with me euen where I am, that
they may behold my glorie; that
they al may be one, as thou, ô
Father, art in me, and I in thee, e-
uen that they also may be one
in vs.

^c Joh. 17, 24.

21.

Chap. 8.

*The glorious condition of the
kingdome of Heauen.*



HE kingdome of
heauen, is a most
happie kingdome, a
kingdome both im-
mortal^a, and euerlasting^b.

^a Reu. 21, 4.

^b Dan. 7, 27.

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Ch.7.
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Ch.7. MANVEL. 21
happines, & no miserie at al is!

Whereas al good things are in
perfect loue; where sight is face
vnto face^b; where perfect know-
ledge is in al men^c, & al things
are knowne; whereas Gods fo-
ueraigne goodnes is perceaued,
and the light enlightening, is
glorified of the saincts;

^b Reu. 22, 4.
^c 1. Cor. 13.
verse. 12.
13.

Where the present maiestie of
God is beholden, and the minde
of the beholders is filled conti-
nualie with this meate of life:

They see continualie, and yet
they desire to see; they desire
without griefe, and without loa-
thing they be satisfied:

^d Reue. 22.
verse. 23.
24.
Reue. 22, 5.

Where the true sonne of righ-
teousnes^d, with the wonderful
show of his beautiful beames,
doth refresh al beholders, and so
inlighteneth al the Citizens of
the celestial countrie, that they
do giue light, to wit, a light in-
lightened through God, a light
shining

Ch.8.
than
anie

Ch.8. MANVEL. 23

There no times succede by a-
ges; neither night followeth af-
ter daie^c;

^c Reu. 21, 4.

There the valiant soldior after
battels fought, is adorned abun-
dantlie with vnspeakeable re-
wardes^d; and crowned ho-
norable with an euerlasting
crowne.

^d 2. Tim. 4.
verse. 7.
8.

Oh that Christ of his diuine
goodnes, hauing eased me of the
heauie load of my sinnes, oh
that he would bid me, euen the
basest of al his seruants, to laie
off the burthen of this flesh^e,
that I might to my comfort^f,
passe ouer vnto the euerlasting
ioies of his citie; be admitted
into the felowship of the Saincts
about^g; attend vpon the maie-
stie of the Creator, with the blef-
sed Spirits; beholde the coun-
tenance of God^h; be neuer
touched anie more with feare
of deathⁱ; but reioice securelie
for

^e Phil. 1, 23.
^f Reu. 7, 16.
17.

^g Reu. 5, 1.
2, & c.

^h 1. Cor. 13.
verse. 12.

ⁱ Reu. 21, 4.

^k 1. Cor. 15, for the immortalie attained ^k;
 verse. 53. and ioined to him which kno-
^{54.}
 1 Eccle. 23, weth al thinges ^l, might forgo
 verse. 19. al blind ignorance ^m, and nei-
^{20.}
^m 1. Cor. 13, ther make accompt of earth-
 verse. 13. liethings; nor vouchsafe either
 to behold, or to remember this
^a Iob. 7, 1. vale of teares anie more, where-
 as the laborfome life ⁿ, the cor-
^o Psa. 102, 11.
 Psa. 103, 14. ruptible life ^o, the life repleni-
^{15.}
^p Iob. 14, 1. shed with al manner bitternes
 is ^p, such a life as is the Ladie of
 euils, the handmaid of Diuels.

The which both humors puffed
 vp, and sorowes plucke downe;
 heate withereth, and il aërs in-
 fect; which both much eating
 maketh purfie, and much fasting
 maketh leane;

Which by mirth is loosed, and
 by sadnes consumed; by care is
 shortned, and by securitie dul-
 led; by riches made proud, and
 by pouertie ouerthrowne; by
 youth exalted, & by age bowed;
 Which

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Which is both by sicknes broken, and by sadnes depressed; which both y^e Diuel entrappeth by his snares; and the world deceaueth by flatterie; & the flesh destroieth by filthie pleasure.

Whereby the soule is made blinde, and the whole man distempered:

And after these so manie, and so great euils, succedeth raging death, which bringeth vaine delights vnto such an ende, that when they are once gone, they are as quite forgotten, as if they had neuer bin at al!

Chap. 9.

How God after much troubles

doth comfort the pensiue

soule.



VT what praises, or what thanks may we render^a vnto thy goodnes, o GOD, who

^a Psa. 116. 12.

who ceassest not for al this by thy gracious visitation, to comfort vs amids so great wretchednes of our mortalitie!

While I dread much to die; while I consider the multitude of my sinnes; while I do feare thy heauie iudgement; while I cal into minde the houre of death; and am agast at the horrible paines of hel; while I wot not how preciselie, and how strictlie thou wilt waigh my deedes; and am vtterlie ignorant how I shal ende my life; and ponder manie other things in mine hart, lo, of thy woo-
 ned goodnes, ô Lord my God, thou art present to comfort me, wretch, replenished with much forowe, and from these pitious complaintes and crieng, thou carriest my pensue and troubled vnderstanding ouer steepe hils, vnto the beds of
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Ch.10.
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sweete spices, and makest me to
rest in greene pasture^b, by the^b ^{Psal. 23, 2.}
riuers of sweete waters, where
thou preparest à table diuerslie
furnished against my cōming,
to refresh my wearied spirites,
and to comfort my sorowful
hart, and so refreshed with those
dainties, I forget at the length
my manifold miseries, and exal-
ted ouer the earth, I do rest my
selfe in thee which art the true^c ^{Phil. 4, 7.}
peace^c.

Chap. 10.

*A praier for grace to
loue God.*



Lord my God, I do
loue thee; and more
and more I desire to
loue thee.

Giue me grace, ô Lord my^a ^{Psal. 7, 1.}
God^a, who art fairer than the^{3.}
children of men^b, giue me grace^b ^{Psal. 45, 2.}
not onlie to desire thee, but also
to

sIob. 23, 8.

to loue thee both as I would,
and as I am bound.

Psal. 139, 7.

Thou art vnmeasurable ^c, and

therefore to be loued without

dIoh. 3, 16.

measure, especialie of vs whom

e 1. Pet. 2,

thou hast so loued ^d, so saued ^e,

verse. 22.

for whose sakes thou hast done

such and so great things.

f 1. Ioh. 4, 8.

O Loue, which burnest alwaie,

and neuer goest out, o sweete

Christ, o good Iesu, o my God

who art loue it selfe ^f, set mee

wholie on fire with thy fire, with

the loue of thee, with thy sweet-

nes, with hartie affection to-

ward thee, with a desire of thee,

with godlie charitie, with god-

lie ioie, and reioicing; with god-

lie kindnes and sweetenes; with

godlie delectation and concu-

piscence, the which is holie and

good, and chaste and pure, that

being throughlie replenished

with the sweetenes of thy loue,

and altogether purged from the

grosse

Ch. 11.

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Ch. 10.
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Ch. 11.

MANVEL.

29

grosse vapors of earthlie cogita-
tions by the fire of diuine chari-
tie, I may loue thee, most sweet,
and most louelie Lord, with al
mine hart, with al my soule,
with al my strength, and with al
my mind^g, and that with much
sorrowe of hart, and plentiful
teares of the cies, with much
feare and trembling^h, hauing
thee in such wise both in mine
hart, and in my mouth, that no
strange loues may find roome
within me.

^g Deut. 6, 5.

Matt. 22, 37.

Luke. 10, 27.

^h Phil. 2, 13.

Chap. 11.

*A praier for grace both du-
lie to thanke God for our redempti-
on; and worshilie to approach vnto
the holie Table.*



Christ my Sauior,
who art of al the fai-
rest^a, through the
shedding of thy pre-
tious blood, wherewithal we be
redde-

^a Psa. 45, 2.

^b L. Pet. 1, 18.

redeemed ^b, I humbly beseech
 19. thee, giue me grace vnfainedly
 to repent, & hartily to bewaile
 my sins, especialie at such times
 when I offer praier vnto thee,
 when I sing-foorth thy praises;
 when I cal into mind the myste-
^e 1. Tim. 3, 16. rie of our redemption ^c, à mani-
 fest argument of thy mercie to
 man ward; when I am at the
 holie Table, though vnworthie
 to approach therevnto, desiring
 to participate of that wonder-
 ful, and heauenly, and reuerend
 Sacrament, which thou, ô Lord
^d Heb. 7, 26 my God, the vnspotted Priest ^d
 27. didst institute, and command to
 be receaued ^e in remembrance
^e Luk. 22, 19 of thy loue, to wit of thy death ^f,
^f 1. Cor. 11, 26. and passion for our saluation,
 and for the strengthening of our
 dailie weakenes.

Let my mind at such myste-
 ries bee confirmed with the
 sweetenes of thy spiritual pre-
 sence;

Ch. 11.

sence; I
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 thy sight
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 who art
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sence; let it behold thee with
the eies of faith, and reioice in
thy sight.

O sweete Christ, ô good Iesu,
who art both the fire burning
alwaies, and the loue inflamed
euermore; the euerlasting and
neuer wasting light &, and the
bread of life^h, feeding vs, and
yet neuer diminished, and ea-
ten-of dailie, and yet continu-
alie abiding whole;

& Reu. 21, 23

24.

^h Ioh. 6, 35.

48.

51.

Shine thou vpon me, and set
me on fire, inlighten and sancti-
fie me; purge thy vessel from
the dregs of malice, fil me of thy
grace, and keepe me ful, that I
may eate the meate of thy flesh
vnto the saluation of my soule,
that feeding vpon thee, I may

liue of thee, and through

thee, I may attaine

vnto thee, and

rest in thee,

Amen.

Chap.

Chap. 12.

*A Zealous praier for grace
to meditate deepe lie vpon
the goodnes of God.*



Sweet loue, & loue-
lie sweetnes, let my
stomach digest thee;
and with the nectar
of thy loue be al my bowels fil-
led; & let mine hart vtter-forth
good matter ^a.

^a Psal. 45, 7.

^b 1. Ioh. 4, 8.

O my God, who art charitie it
selfe ^b, the delectable honie, the
snowie milke, and the foode of
y strong, make me to growe-vp
in thee, that thou with a sound
palate maiest be tasted of mee.

^c Ioh. 14, 6.

Iohn. 25, 11.

^d Act. 17, 28.

^e 1. Tim. 1, 1.

^f Col. 3, 4.

Thou art my life ^c, whereby I
doe liue ^d; the hope wherevnto
I trust ^e; and the glorie, which I
desire to attaine ^f.

Guide thou mine hart, rule
thou my mind, direct mine vn-
derstanding, erect my loue, cheere

vp

S Ch. 12 Ch. 13. MANVEL. 33
vp my soule, and quench thou
the thirst of my spirit, which lon-
geth after thee, with thine hea-
uenlie riuers.

Let the tumultuous cogitati-
ons of the flesh, hold their peace
I beseech thee; let earthlie, and
worldlie phantasies be stil; let
al dreames, and vaine reuelati-
ons, let euerie tong, euery signe,
and what else soeuer doth va-
nish-awaie, be silent.

Yea, let mine owne soule also
be dumme too; and ouer-passe
it selfe, not by thinking on it
selfe, but vpon thee, my God:
because thou art in deed al mine
hope and confidence.

1. Tim. 1, 1.

For in thee our most gracious,
and kind, & merciful Lord, and
God, Iesus Christ, ech of vs hath
à portiō both of blood & flesh^h.

^h Eph. 5, 30.

Therefore where à peece of my
selfe doth raigne, there I beleue
I doe raigne; where my blood
hath

34 S. AUGUSTINES Ch. 13
hath dominion, there I trust I
haue dominion; where my flesh
is glorified, there I knowe I am
glorious.

And although I am yet a sin-
ner, yet I doubt no whit of this
participation of grace; although
my sinnes do hinder me, yet my
substance doth require it; and
although mine owne offences
doe exclude me, yet the com-
munion of nature doth not re-
pel me.

Chap. 13.

*A thankes-giuing vnto God
for the incarnation of his deere
Sonne to saue man.*

^aEph. 5. 29.



Or the Lord is not
so vnkinde, that he
can hate his owne
flesh ^a, his owne
members, his owne bowels.

Surelie I might vtterlie des-
paire, in respect of mine outra-
gious

Ch. 13
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which
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hart, w
meane
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thy wo
flesh ^b,
But
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gious offences, and infinite sins,
which I both haue committed,
and dailie doe commit both in
hart, word, and deede, and by al
meanes whereby the frailtie of
man may transgresse, had not
thy word, ô my God, bin made
flesh^b, and dwelled among vs.

^b Iohn. 1, 14.

But now I dare not despaire,
because he hauing shoven him
selfe obedient to thee vnto the
death, euen the death of the
crosse^c, hath taken awaie^d the
hand-writing of our sinnes, and
fastening it vpon the crosse,
hath crucified both sinne and
death.

^c Phil. 2, 8.^d Col. 2, 14.

In him therefore who sitteth
at thy right hand, and maketh
request also for vs^e, I take hart
again.

^e Rom. 8, 34.

Through mine hope^f, in whom
we are quickened^g, and raised,
and sit together in the heauen-
lie places, I desire to come vnto
C. I. thee.

^f 1. Tim. 1, 4.^g Eph. 2, 5.

6.

36 S. AVGVSTINES Ch.14.
thee.

^hReu. 19, 1. To thee bee praise^h, to thee
glorie, to thee honor, to thee
thanks, Amen.

Chap. 14.

*The more God is thought-up-
on, the more louelie he
seemeth.*

^aIohn. 3, 16

^b1 Pet. 1, 18.

19.

^cEph. 2, 5.

^dRom. 8,
verse. 30.



Most gracious Lord,
who hast so loued^a,
and saued vs^b; so
quickened^c, and
glorified vs^d; ô most gracious
Lord, how sweet is thy remem-
brance! The more I thinke on
thee, the sweeter thou seemest,
and the more amiable in mine
eies!

^eMatt. 5, 8. Therefore thy good things do
much delight me; and vncef-
santlie doe I couet, with a pure
sight of the hart^e, and with the
sweet affection of godlie loue,
as far-foorth as I am able in the
place

Ch. 14.
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thinke-
loue, a

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Ch. 14.

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Ch. 14. MANVEL. 37

place of my pilgrimage, and so long as I carie these fraile members about me, to desire, and to thinke-vpon thy woonderful loue, and beautie.

For I am wounded with the dart of thy loue; I do burne exceedingly with desire of thee; I couet long to be with thee^f; to behold thee, is al my desire. f Phil. 1, 23.

And therefore I wil stand-vpon my gard, and with watchful eies I wil sing with the spirit^g, and I wil sing with the vnderstanding also, and with al my strength too. g 1. Cor. 14, verse. 25.

I wil praise thee my maker^h, & renewer; I wil perce the heauens with mine hart, and in desire I wil be with thee, so as my bodie onlie shal be in this miserable world, but in thought, and in mind, and in desireⁱ I wil be where thou art; and where thou my rich^k, and incomparable, h Iob. 10, 8.
Psal. 100, 3.
i Col. 3, 2.
k Matth. 13, verse. 44.
45.

c. 2. and

¹ Matt. 6, 21. and much desired treasure art,
² Luke. 12, 34. there shal mine hart be also ¹.

But lo, ô most gracious and
 merciful God, mine hart is not
 able to consider the glorie of
 thine infinite goodnes, and mer-
 cie. For thine honor, thy beau-
 tie, thy strength, thy glorie, ma-
³ Phil. 4, 7. gnificence, maiestie, and loue,
 exceede al sense ^m of mans vn-
 derstanding; euen as the curte-
 sie of thine eternal loue, wherby
⁴ Rom. 8, 15
 Galat. 4, 5. thou giuest to such the adoption
⁶ of sonnes ⁿ, and ioinest them to
 thy selfe, whom thou hast crea-
⁵ Gen. 1, 26.
²⁷. ted^o, is inestimable.

Chap. 15.

*How the troubles in this world
 are nothing answerable to the
 ioies in heauen.*



My soule, were wee
 euerie daie to en-
 dure torments; and
 to suffer the paines
 of

S Ch. 13.
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glorie of
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Ch. 13.

MANVEL.

39

of hel a long space, if we would
behold Christ in his glorie, and
be ioined to his saints; were it
not meete that we suffered al
kind of aduersitie^a, to attaine
vnto the participation of such
felicitie, and of so great glorie!

^a Rom. 8, 18

Let the diuels then lie in wait,
and prepare their tentations; let
fastings breake the bodie; let
hard apparel bring-downe the
flesh; let labors grieue; watch-
ings drie-vp; let this man crie
out vpon me; let him or them
disquiet me; let cold benum;
the conscience murmur; heate
parch me;

Let mine head ake, my breast
burne, my stomach swel, my
countenance become pale, let
euerie part of me be weakened.

Let my life waste in heau-
nes^b, and my yeeres with mour-
ning;

^b Psal. 31, 10.

Let rottennes enter-into my
c. 3. bones,

• Hab. 3, 16. bones ^c, and let me tremble in my selfe, so I may rest in the day of trouble, and ascend-vp vnto the saints of God.

d 1. Cor. 2, 9 For how singular shal the glorie of the righteous be ^d! how great the ioie of al the sancts, when each of their faces shal shine as the Sunne ^e! when the Lord shal begin to sort his people into sundrie degrees in the kingdome of his Father; and according to each mans deserts and works ^f, as he hath promised, render his rewards, euen celestial for earthlie ^g, eternal for transitorie, and great things for verie trifles!

Doubtles there shal be store of happines, when the Lord shal bring his sancts to the contemplation of his fathers glorie ^h, and make them to sit together in heauenlie places ⁱ, that God may be al in al ^k.

Chap.

h 1. Cor. 13, verse. 12.

Reu. 22, 4

i Eph. 2, 6.

k 1. Cor. 15.

verse. 28.

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Chap. 16.

*Of the kingdome of hea-
uen, and how it may
be attained.*



Happie ioifulnes, & ioiful happines, to see the Sancts, to be with the Sancts, to be a Sanct; to beholde God^a, and to enioie God from euerlasting, to euerlasting!

^a 1. Cor. 13, verse, 12.

Heerevpon let vs earnestlie muse; these things let vs hartelie desire, the sooner to come vnto their happie state.

Askest thou how this may be done; or by what merits or meanes? Listen o man. This matter consisteth in the power of the worker, for the kingdome of God suffereth violence^b.

^b Matth. 11, verse, 12.

The kingdome of Heauen o man, asketh none other price, but thy selfe; it is worth so much.

42 S. AVGVSTINES Ch. 17.
as thou art thy selfe. Giue thy
selfe, and thou shalt haue that.

What art thou troubled about
the price? Christ hath giuen
himselfe ^c, that he might pur-
chase thee à kingdome to God
euen the Father ^d.

^c 1. Pet. 1,
verse. 18.
19.
^d 1. Cor. 15,
verse. 24.

So giue thou thy selfe, that thou
maist be his kingdome, and let
not sinne raigne in thy mortal
bodie ^e, but the spirit to the at-
tainement of life.

^e Rom. 6,
verse. 12.

Chap. 17.

*What Paradise is: and the
ioies thereof.*



^a Reue. 20.
verse. 12.

Ow my soule, re-
turne we vnto the
celestiall Citie,
wherein wee be
written ^a, and of
which we be members.

^b Eph. 2, 19.

For as Citizens with ^y Saints ^b,
and of the household of God;
and as the heires of God ^c, and
heires

^c Rom. 8, 17

Ch.17.
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God;
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Ch.17.

MANVEL.

43

heires annexed with Christ, let
vs cal into minde, as we are
able, y^e happie state of our Citie.

Saie we therefore with the Pro-
phet, Glorious things are spo-
ken of thee ^d, ô Citie of God;
they which dwel in thee are like
such as sing. It is faire in situa-
tion, euen the ioie of the whole
earth ^e.

^d Psa. 87, 3.

^e Psa. 48, 2.

There is neither age, nor the
miserie of age in thee; in thee
there is no maimed, nor lame,
nor crooked, nor deformed per-
son; for al do meete together
vnto à perfect man ^f, and vnto
the measure of the age of the ful-
nes of Christ.

^f Eph. 4, 13.

Then what happier thing can
there be than this life, where
neither pouertie is to be feared,
nor sicknes ^g to weaken! where
no hurt is done, and no man wil
either be angrie, or enuious!

^g Reu. 21, 4.

Where there is no burning,

c. 5.

concu-

44 S. AUGUSTINES Ch.17.
concupiscence ; no desire of
meate; no suing for honor and
preferment !

Where we shal be out of al
feare of the Diuel; of his traps;
and of damnation !

^hReu.21, 4 Where neither bodie, nor foule
shal die ^h; and a ioiful and im-
mortal life is !

Where no euils at al, nor dis-
cord shalbe; but al things wel,
al things at quiet: because the
harts of al the Sancts shal wish
and wil one thing !

Where peace and mirth do
possesse al; al things are as they
should be, and at a good staie.

ⁱReu.21, 23 Where continual light shal
be; not such a light as we now
enioie, but so much cleerer, as it
is more blessed ! For that Citie,
as we reade, hath no neede of
the Sunne, neither of the Moone
to shine in it ⁱ; for the glorie of
God shal lighten it, and the
Lambe

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Lambe is the light of it.

Where the Sancts shal shine
as the Starres for euer & euer^k; ¹Dan. 12, 3;
and they that turne manie vnto
righteousnes, as the brightnes of
the firmament!

So that no night shal be there^l, ¹Reuel. 21,
no darkenes there; no gathering
together of cloudes there; no
complaining there either of
parching heate, or of nipping
colde: ^{verse. 25.}

But such a temperature of al
things there shal be, as cie hath ^m ¹I. Cor. 2,
not icene ^m, neither care hath ^{verse. 9.}
heard, nor at anie time hath ^{Esa. 64. 4.}
come into the hart of anie man,
they onlie excepted, who are
founde worthie to enioie that
happines, whose names be writ-
ten in the booke of life ⁿ. ⁿReuel. 21,
^{verse. 27.}

Notwithstanding, a greater
happines than al this is, to be
ioined to the quires of Angels,
and of Archangels, and of al the
celestiall

46 S. AUGUSTINES. Ch. 18.
celestial powers; to behold the
Patriarches, and the Prophets;
to see the Apostles of Christ,
and al the Saints, and our pa-
rents also.

This is à great glorie: but the
greatest of al is, to beholde God
himselve face to face^o; to see the
incomprehensible light.

1. Cor. 13.
verse. 12.
Reue. 22, 4.

The superexcellent glorie shal
be, when we see God in him-
selfe, and when we shal both see,
and enioie him in our selues too,
of which sight there shal be
none ende.

Chap. 18.

*That we can not please God,
but through loue.*

1 Gen. 1, 26.
27.
Colos 3, 10.



THE soule, being
goodlie through the
image of God¹, and
glorious thorough
his likenes, hath in it of God,
whereby it may be warned al-
waies

Ch. 18.
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waies either to stand with him,
or to returne vnto him, if she be
moued with hir affections, or
defections rather.

And hath not onlie whence to
take hart againe, through hope
of pardon, and mercie, but also
whence boldlie to aspire vnto
the marriage of the word ^b, and
to enter into the couenant of
felowship with God, and to
beare the pleasant yoke of ami-
tie with the king of Angels.

^b Matth. 23.
verse. 2.
3, &c.

Al this worketh loue, if the
soule shew hir selfe like to God
in wil, as she is to him by na-
ture, louing as she is beloued ^c.

^c Ioh. 3, 16.

For of al the motions, senses,
and affections of the minde,
loue onlie it is, whereby man
may, though not fullie satisfie
the loue of God, yet answere in
à sort his good wil.

When loue once commeth, it
draweth vnto it, and captiueth
al

48 S. AUGUSTINES Ch. 18.
al other affections. Loue suffi-
ceth of it selfe; pleaseh of it selfe,
and for it selfe.

Loue is the merit, the reward,
the cause, the fruit, the vse. For
by loue we are conioined to
d 1. Cor. 13, 1. God^d.
verse. 2, &c.

Loue maketh one spirit of
two. Loue maketh to wil, and
to nil one thing. Loue maketh
first to frame our manners; af-
terward to consider things that
are, as though they were not;
and thirdlie with a pure sight of
e Matth. 5, 8. the hart^e, to behold heauenlie,
verse. and spiritual things.

Through loue, first honest
things are wel handled in the
f Phil. 3, 8. world; secondlie, honest things
of the world are despised^f,
and last of al, the secrets
of God are seene and
beholden g.

g 1. Cor. 13,
verse. 13.

Chap.

Ch. 19.

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Loue
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and stop
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Chap. 19.

*How God requireth some
thing of vs like to him-
selfe.*



GOD the Father is
charitie ^a, God the
Sonne is louingnes,
God y^e holie Ghost
is the loue of the Father, and of
the Sonne.

^a 1. Ioh. 4. 8.

This charitie, and this loue re-
quireth à like thing in vs, euen
loue againe, whereby we may
be linked, and ioined to God, as
it were by some alliance of kin-
dred.

Loue is ignorant what digni-
tie meaneth, knoweth no reue-
rence.

He that loueth, approcheth
boldlie vnto God, and speaketh
familiarlie to him without feare,
and stopping.

He that loueth not, liueth not:
but

50 S. AUGUSTINES. Ch. 19.
but he that loueth, looketh euer-
more vpon God whome he lo-
ueth, whome he desireth, vpon
whome he thinketh, in whome
he delighteth, vpon whome he
feedeth, in whome he groweth.

A man so deuoute, doth euer-
more so sing, and so reade, and
so circumspectlie, and warelie
behaue' himselfe in al his acti-
ons, as if God were, as in decde
he is ^b, alwaie present before his
eies.

^b Eccle. 23,
verse. 19.
20.

He so praieth, as if he were
taken-vp and presented before
the face of God in his maicsti-
cal throne, whereas thousand
thousands minister to him^c, and
ten thousand thousands stand
before him.

^c Dan. 7, 10.

The soule which he visiteth
with loue, awakeneth him that
sleepeth; it monisheth, and mol-
lifieth the soule, and woundeth
his hart.

It

Ch. 20.

It inlighte
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It inlighteneth darke things;
it vnlocketh things shut-up; it
inflameth colde things; it miti-
gateth the froward, angrie, and
impatient minde.

It chaseth awaie vices; bride-
leth carnal affections; amen-
deth maners; reformeth and re-
nueth the minde; and restrai-
neth the light motions, and a-
ctions of slipperie youth.

Al these things loue worketh
when it is present; but when it is
wanting, the soule beginneth
to droope, euen as à boiling
caudron doth when fire is taken
from vnder the same.

Chap. 20.

Of the boldnes of the soule
that loueth God.



One doubtles is à
great thing, by it the
soule of hir-selfe,
doth boldlie aproch
vnto

32 S. AUGUSTINES Ch. 20.
vnto God, and cleaueth constantlie vnto him.

The soule that loueth, asketh questions of God familiarlie, and consulteth with him in al matters.

She can thinke of nothing, and speake of nothing beside God, al other things she loatheth, and contemneth ^a.

^a Matth. 6,
verse. 24.

Whatsoever she mindeth, and whatsoever she speaketh, it fauoreth of loue, and smelleth of loue, so wholie hath the loue of God won her vnto him.

He that would haue the knowledge of God, let him loue.

In vaine doth he giue himselfe either to reade, or to studie, or to preach, or to praie, that loueth not ^b.

^b 1. Cor. 1,
2, &c.

The loue of God engendreth the loue of the soule, and maketh her to harken vnto it selfe.

God loueth, because he would
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Ch. 20.
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be loued againe. When he loueth, he would be loued, knowing that through loue they are blessed which loue him.

The louing soule renounceth al her owne affections, and wholie giueth her selfe to loue, that in rendering loue for loue, she may answere the loue she hath found: and when she hath loued what she can, yet what is it vnto the euerlasting streame of that heauenlie fountaine!

For loue and the louer, the soule and God, the Creator and the creature meete not alike together: yet if man with al his hart wholie doth loue thee, ô GOD, there lacketh nothing where al is.

Let not the soule then feare which loueth; but let the soule shake and tremble that loueth not.

The louing soule is caried with
desire,

34 S. AUGUSTINES Ch. 20
desire; and drawne with long-
ing; she dissembleth her deserts;
shutteth her eies from the ma-
iestie of God; openeth them to
pleasure; reposing her trust in
thy saluation, and confidentlie
reioicing therein.

Through loue the soule with-
draweth herselfe, and departeth
from the bodilie senses, to the
end that feeling God, she may
haue no feeling of her selfe.

Which falleth-out when the
mind allured by an vnspeake-
ble sweetenes of God stealeth
awaie from her selfe, yea is ra-
uished and slippeth-awaie, the
better to enioie God at her ful
pleasure. And this pleasure sur-
passeth al pleasure, where it is
of continuance.

Of loue springeth familiaritie,
of familiaritie boldnes, of bold-
nes taste, of tasting hunger.

The soule which the loue of
God

Ch. 21.
God hath
none other
thing else,
saith, As
the riuers
my soule

The sing



man^b.
Throu
God bec
uants^c.
wounde
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God hath touched can thinke
none other thing, and desire no-
thing else, but with often sighes
saith, As the Hart braieth for
the riuers of water^c: so panteth
my soule after thee, ô God.

^c Psal. 43, 1.

Chap. 21.

*The singular loue of God to
man ward.*



Through loue GOD
himselſe came vn-
to men^a, came in-
to men, was made

^a Iohn. 3, 16

man^b.

^b Iohn. 1, 14.

Through loue the inuiſible
God became like vnto his ſer-
uants^c. Through loue he was
wounded for our tranſgreſſi-
ons^d.

^c Phil. 2, 7.

Mat. 20, 28.

^d Efai. 53, 5.

1. Pet. 2, 24.

In thoſe wounds of our Sau-
ior, ſure and ſafe reſt is for weak-
lings and ſinners. There I dwell
without care, his bowels of mer-
cie are laid open to my ſight
through

56 S. AUGUSTINES Ch. 21.
through his wounds.

Whatsoever I lack of my selfe, that I doe boldlie take out of the bowels of my Lord : For his mercies abound , and there want none holes for them to issue out by.

^e 1. Tim. 3.
verse. 16.

^f Luk. 1, 78.

Through the holes of the bodie, I behold the secrets of the hart; I see the great mysterie of godlines ^e; and the bowels of the mercie of our God ^f, whereby the daie spring from an high hath visited vs, are open to mine eyes.

The wounds of Iesu Christ are ful of mercie, ful of clemencie, ful of sweetnes, and loue.

^g Luke. 24.
verse. 39.

40.

Iohn. 20, 25

^h Ioh. 19, 34

ⁱ Psal. 34, 8.

They boared his hands, and his feete ^g, and pierced his side with a speare ^h.

^k Psal. 86, 5.

By these holes I may taste, how gracious the Lord is ⁱ; for doubtles the Lord is good and merciful ^k, and of great kindnes to a

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Ch. 22.

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which cal vpon him in truth ^l,
to al yea which cal vpon him ^m,
but especialie to such as loue
him ⁿ.

^l Psa. 145. 8

^m Esai. 55. 6

ⁿ Ezo. 20. 6.

Great redemption is giuen vs
through the wounds of our Sa-
uior Christ ^o, great goodnes,
much grace, and al virtues per-
fectlie.

^o 1. Pet. 1. 18.

19.

1. Pet. 2. 24.

Chap. 22.

The refuge of a Christian in the time of tentation.



When I am tempted
with anie filthie co-
gitation, I runne
forthwith vnto the
wounds of Christ; when my
flesh subdueth me, I rise-againe
through the recordation of my
Lord his wounds; when the di-
uel laieth snares to entrap me,
I doe flie vnto the tender mer-
cie of my Lord, and he leaueth
me.

IF

If burning lust doe inflame
me, it is quenched through the
calling of the wounds of our
Lord^a, the Sonne of God^b into
mind.

^a Col. 1, 2.
^b Mat. 16, 16
Luke. 1, 35.

In al extremities I can finde
none so good a remedie, as the
wounds of Christ.

^c Rom. 5, 6. In them I sleepe securelie, and
^{7.} rest without feare. Christ hath
^{8.} died for vs ^c.

Rom. 14, 15.
1. Cor. 15, 3.

Nothing is so bitter vnto the
death, but may by the death of
my Lord be holpen.

His death is my merit; my re-
^d Ioh. 11, 25. fuge, saluation, life and resurre-
ction^d. The Lords mercie, is my
merit.

I can not lacke merits, so long
as the Lord of mercies is with
^e Psal. 86, 5. me. And if great is the Lords
mercies^e, doubtles great are my
merits.

Psa. 119, 156

The more able he is to saue,
the lesse care doe I take.

Chap.

Spec



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Chap. 23.

*Special medicines against
sinne, and despaire.*

Greatlie haue I sinned, ô Lord, and my conscience accuseth me of manifold offences; yet doe I not despaire. For where sin abounded ^a grace ^a Rom. 5, 20 abounded much more.

He that in consideration of his hainous wickednes doth despaire, denieth God to be a merciful God.

He greatlie defaceth the glorie of God, which doubteth of his mercie; and as much as in him is, denieth God to haue loue ^b, truth ^c, & power in him ^d, wherein al mine hope consisteth (to wit in the loue of his adoption ^e, in the truth of his promise ^f, & in the power of his redemption ^g.)

Then let my foolish cogitati-

D. I.

on

^b Iohn. 3, 16

ⁱ Iohn. 4, 8.

^c Psa. 86, 15.

^{rom} 3, 4.

^d Gen. 35, 11

^{Reuel} 4, 8.

^e Rom. 8, 15

16, & c.

^f Rom. 4, 16.

^{Gal} 4, 28.

^g 1. Pet. 1, 18.

19.

on murmur as much as it wil,
faieng, who art thou; how great
is that glorie; & by what merits
hopest thou to obtaine y^e same?

And I wil boldlie make this an-
swere: I knowe whome I giue
credit vnto; for of his tender
loue he hath adopted me for his
Sonne^h: who is both of his pro-
mise trueⁱ, and also mightie in
performance, and he may doe
what he wil^k.

^h Gal. 4, 28.

ⁱ Iohn. 3, 33

^k Ecc. 46, 6.

2. Cor 6, 18.

The multitude of my finnes
can not dismaie me, if the death
of Christ come into my mind:
for my finnes are not able to o-
uermatch his mercie.

The nailes, and the speare doe
crie vnto me, that I am reconcil-
led to Christ, if I loue him har-
tilie.

Longinus with his speare hath
opened to me y^e side of Christ^l,
and I am gone-in, and rest there
quietlie.

^l Ioh. 19, 34.

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He

He that feareth, let him loue.

For perfect loue casteth-out ^m Ioh. 4, 18
feare ^m.

There is no such remedie a-
gainst the heate of lust, as the
death of my redeemer.

He stretched-out his armes
vpon the crosse, and held-out
his hands ⁿ, to show how he is
readie to embrace the penitent
sinners. ⁿ Matt. 27,
verse. 35.
Gal. 3, 13.

Betweene those armes of my
Sauior, I both wish to liue, and
desire to die. There I wil sing
without care: I wil magnifie
thee, ô Lord, for thou hast exal-
ted me^o, and hast not made my
foes to reioice ouer me. ^o Psal. 30, 1.

Our Sauior bowed his head^p, ^p Ioh. 19, 30
and gaue vp the ghost, euen to
kisse his beloued. And so often
doe we kisse God, as we are
pricked at the hart
with the loue
of him.

d. 2.

Chap.

Chap.24.

*A Zealous meditation to
mooue vnto the loue
of God.*^a Gen. 1, 26.

27.

Col. 3, 10.

^b 1. Pet. 1, 18.

19.

^c 2. Cor. 11, 2^d Rom. 8, 9.^e Luke. 20,
verse. 36.

M Y Soule, thou
which art endued
with the image of
GOD^a, redeemed
with the blood of Christ^b; be-
trothed through faith^c, endued
with the Spirit^d, adorned with
virtues, and counted with the
Angels^e:

Loue thou him, who hath so
loued thee; care thou for him,
^f 1. Pet. 5, 7. who hath a care of thee^f; seeke
thou him, who seeketh thee.

Loue thy louer, of whom thou
art loued^g; who in louing hath
preuented thee^h; who is the
^g 1. Ioh. 4, 7.
8, & c.
^h 1. Ioh. 4, 19
ⁱ 1. Iam. 1, 17. cause of thy loueⁱ. He is the me-
rit; he the reward, he the fruite,
the vse, and the end.

Be thou careful with the care-
ful;

ful; be thou at leisure, with him
that hath leisure; cleane with
the cleane; and holie with the
holie.

As thou offerest thy selfe in
the presence of God, so wil he
appeare in thy sight.

A good, and merciful God, of ^kPsal. 86, 5.
great kindnes ^k, requireth such
as are good, and merciful, and
louing, and humble, and kind.

Loue thou him who hath
brought thee out of the horrible ^lPsal. 40, 2.
pit ^l, out of the mirie claie.

Chooſe him for thy friend be-
fore al friends; who when al
things shal faile, wil keepe his
faith ^m. ^mIoh. 13, 1.

In the daie of thy burial, when
al thy friends wil depart from
thee, he wil not forsake thee ⁿ; ⁿPsa. 37, 28
^lPsal. 27, 10.
but protect thee from the roa-
ring of them that be readie to
deuoure ^o, and conduct thee ^o Eccl. 51, 3.
through an vnknown contrie,

d. 3. and

and bring thee vnto the streetes
of supernal Zion, & there place
thee with the Angels before the
face of his maiestie^p, where thou
shalt heare that angelical mu-
sicke, Holie, Holie, Holie^q.

There is the song of mirth^r,
the voice of ioie and welfare,
and thankes-giuing, and prai-
sing, and Halleluiah for euer and
euer.

There is perfect felicitie, ex-
cellent glorie, surpassing ioie,
and al good things^r.

O my soule sigh hartlie, and
earnestlie desire to attaine vnto
that supernal citie, whereof such
glorious things are spoken^r: in
which who so dwel are al euen
like such as triumph with ioie.

Through loue thou maiest as-
cend. To the louer nothing is
hard, nothing vnpossible.

The soule that loueth doth of-
ten-times ascend, and boldlie
runneth

Ch. 25.
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runneth about the streetes of celestial Hierusalem, visiting the Patriarches and Prophets; saluting the Apostles, wondering at the armies of Martyrs, and Confessors; and beholding y^e flockes of virgins.

Heauen & earth, and al things in them contained, do cal vpon me continuallie to loue my Lord God.

Chap. 25.

*Of true knowledge, what
it is.*



What is the knowledge of the truth? It is first to knowe thy selfe, and that thou both studie to be such as thou oughtest to be; and also amend that which is to be reformed. Secondlie, it is to knowe, and to loue thy maker; for this is al mans happines^a.

^a Ioh. 17, 3.

Consider therefore how vn-
^bGen. 1, 26. speakeable the loue of God is to
^{27.}
^{Iob. 10, 8.} manward. He created vs of no-
^{Psa. 119, 73.} thing ^b; and whatsoeuer wee
^c1. Cor. 4, haue, he gaue the same ^c.
^{verse. 7.}
^{Iam. 1, 17.} But forsomuch as we loued
^dGen. 3, 6. the gift more than the giuer; the
^{7, &c.} creature than the creator ^d, we
^eRom. 6, 16. fel into the snare of Satan, and
^{17.} became his bond-slaues ^e.
 Neuerthelesse, God of his great
^fIoh. 3, 16. loue, sent his owne Sonne ^f, to
^{17.} redeeme seruants ^g; and sent al-
^gRom. 8, 3. so the holie Ghost, whereby he
 made seruants his sonnes by a-
^hGal. 4, 6. doption ^h.
 He gaue his Sonne for a ran-
ⁱL. Pet. 1, 18. some ⁱ; the holie Ghost for a
^{19.}
^{Gal. 4, 4.} pledge of his loue ^k; and reser-
^{5.}
^k2. Cor. 1, ueth himselfe wholie for the in-
^{verse. 22.} heritance of adoption ^l.
^{Ephe. 1, 13.}
^{14.} And thus God, as he is verie
^lRom. 8, 17. gracious and merciful ^m, of his
^mPsa. 86, 5. good wil and loue to mankind-
 ward, bestoweth not his goodes
 onlie,

w vn-
od is to
of no-
r wee

onlie, but himselfe also to re-
deeme man, and that not so
much for his owne sake, as for
mans behoofe.

loued
er; the

That men might be borne of
God, God first was borne of ^mIoh. 1, 14.
man ^m.

d, we
n, and

Now what hart is so flintie,
but wil be softened by this loue
of God, so preuenting man ⁿ! ⁿI. Iohn, 4,
verse. 19.

great
e ^f, to
nt al-

O vehement loue, that God
for mans cause can vouchsafe to
become man ^o! ^oMatt. 1, 21.

by he
by a-

Who can hate man, whose
nature and likenes he beholdeth
in the humanitie of God?

a ran-
for a
refer-
ne in-

Doubtles, who so loueth not
man, hateth God; and so abi-
deth in death ^p. ^pI. Iohn. 3,
verse. 14.
^qLuk. 1, 31.

verie
of his
kind-
odes
onlie,

For God became man for
mans sake ^q, that he might be a
redeemer ^r, as he was before a
creator ^f; and that man not on-
lie might be ransomed through
his riches, but also loue him the

^rI. Pet. 1, 18.
19.

^fIohn. 1, 1.
3.
Heb. 1, 2.

d. 5. more

God appeared in the similitude of sinful flesh^t, that each sense of man might be made blessed in him, and as wel the eie of the hart be renewed in his diuinitie, as the eie of the bodie in his humanitie, that whether it go in, or out, mans nature which he hath created^u, might in it finde comfort and refreshment.

^tRom. 8, 3.

^uGen. 1, 26.
27.

Chap. 26.

*What the sending of the
holie Spirit worketh
in vs.*

^aLuke. 2, 21.

^bRom. 5, 6.

^cHeb. 2, 14.



O R our Sauour came into y^e world^a and was crucified, and put vnto death for our sakes^b, that he might through his death^c, destroie him that had the power of death, that is the Diuel.

And

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And seeing the grapes of his flesh were carried vnto y wine-
 presse of the crosse, and the plea-
 sant wine of his diuinitie began
 to spout-foorth; the holie Spirit
 was sent to make readie mens
 harts, that new wine might be
 put into new vessels^d, and to see
 first that they were cleane, least
 othierwise they marred y which
 should be powred-in; and then
 that they were wel hooped that
 they leaked not: I meane that
 they were clenséd from the de-
 light of wickednes; and hooped
 to keepe-out the delight of va-
 nitie.

^d Matt. 9, 17.

For that which is good could
 not enter, til that which il is
 were gone.

The delight in wickednes pol-
 luteth; and the delight in vani-
 tie sheddeth.

The delight in wickednes
 makes the vessel to stincke; and

the

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the delight in vanitie maketh it
ful of clefts.

Men delight in wickednes,
when they loue sinne; and they
delight in vanitie, when they
loue transitorie things.

Then cast awaie that which is
euil, that you may taste that
which good is. Powre-out bit-
ternes, that you may be reple-
nished with sweetenes.

The holie Ghost is ioie, and
loue, then cast out the spirit of
the Diuel, and the spirit of this
world, that you may be capable
of the holie Ghost.

The spirit of the Diuel wor-
keth the delight of iniquitie;
and the spirit of the world, the
delight of vanitie. And these de-
lightes are euil, because the one
is a sinne of it selfe, and the o-
ther is an occasion of sinne.

But when these euil spirits are
throwne-out, the spirit of God
wil

Ch.27.
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Ch. 27.

MANVEL.

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wil come, and enter into the ta-
bernacle of the heart, and worke
à good delight there ^c, euen à
good loue, which shal expel the
loue both of the world, and of
wickednes.

The loue of the world allu-
reth, and deceaueth ^f; the loue of
sinne defileth, and bringeth vn-
to destruction ^g: but the loue
of God inlighteneth the mind ^h,
clenseth the conscience ⁱ, reioi-
ceth the heart ^k, and bringeth
into the sight of God ^l.

^c Rom. 14,
verse. 17.

^f 1. Iohn. 2,
verse. 15.
16.
17.

^g Rom. 6,
verse. 23.

^h Rom. 5, 5.

ⁱ 1. Cor. 13, 1,
2, &c.

^k Gal. 5, 22.

^l 1. Cor. 13,
verse. 12.

Chap. 27.

The effects of true loue.



HE that loueth God
vnfainedlie, doth e-
uermore thinke it
long vntil he come
vnto God ^a, vntil he leaue the
world, vntil he be free from the
corruption of the flesh ^b; his
heart

^a Phil. 1, 23.

^b Rom. 7,
verse. 24.

heart and affection are set on
^c Col. 3, 2. things aboue ^c, that he may
^d Phil. 4, 7. finde the true peace ^d.
 Reu. 21, 4.

Whether he sitteth, or wal-
^e 1. Cor. 10, keth, or resteth, or whatsoeuer he
 verse. 31. doth, his heart is with God ^c.

He exhorteth al men to loue
 God; he commendeth the loue
 of God to al men, and both in
 hart, in word, and by his con-
 uersation he sheweth, both how
 sweete the loue of God is, and
 how euil and sower the loue of
 the world.

He derideth the glorie, and re-
 proueth the care of this world,
 and sheweth what a foolish thing
 it is to put anie confidence in
^f 1. Joh. 2, 15. transitorie things ^f.
 16.

17. He wondereth at the blind-
 nes of men, that they can loue;
 he wondereth also that euerie
 man wil not forsake these tran-
 sitorie and fleeting things of this
^g 1. Cor. 7, world ^g.
 verse. 31.

He

S Ch. 27.
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Ch. 28.

MANVEL.

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He thinketh that what he sauo-
reth, should seeme sweete to al
men; what he loueth, should
like euerie man; and what he
knoweth, euerie man should
vnderstand.

Much and oftentimes doth he
muse vpon God, and is sweete-
lie refreshed through such hea-
uenlie contemplation; and the
oftner he doth so, the greater is
his ioie.

For verie comfortable is it al-
waie euen to thinke vpon that,
which to loue and to commend,
is so delightful to the minde.

Chap. 28.

*What the true quietnes of
the minde is.*



Doubtles the heart is
then at rest, when
through desire it is
wholie fixed vpon
the loue of God; and desireth
nothing

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nothing else, but with a certaine
blessed sweetenes is much de-
lighted in that which it hath;
and in delighting is made iocund.

And if anie time either by a
vaine cogitation, or through
worldlie busines, it be some-
what drawne awaie there-from,
it hasteneth to returne thether
with al speede, deeming it a ban-
ishment to be anie-where be-
side.

For, as euerie moment, man
may either enioie, or vse the
goodnes of God: so euerie mo-
ment is man to thinke vpon
God.

And therefore his offence is
not small, who in praieng is
carried suddenie awaie from
his sight, as though he did nei-
ther heare, nor beholde.

Which is then done, when man
followeth his euil, and vnbride-
led

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Ch. 28.

Ch. 29.

MANVEL.

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led affections; and, wherevnto
 the sight of the minde is easilie
 carried, preferreth some vile
 creature before God, by mu-
 sing, & thinking therevpon, oft-
 ner than vpon God, who dailie
 is to be thought-vpon as à crea-
 tor^a; to beworshipped, as à re-
 deemer^b; to be expected, as à
 sauiour^c; and to be feared, as à
 iudge^d.

^a Iob. 10, 8.
^b Psal. 119, 73.
^c Gal. 3, 13.
^d Gal. 4, 4.
 5.
^e Phil. 3, 20.
 21.
^d A&S. 10,
 verse. 42.
 2. Tim. 4, 1.
 8.

Chap. 29.

That whatsoeuer withdraweth
 the sight of the minde from God,
is altogether to be shunned,
 and abhorred.



Who soeuer thou art
 that louest y world,
 looke afore-hande,
 whether thou must
 go. The waie which thou takest,
 is the worst waie, and verie dan-
 gerous^a.

^a Matth. 7,
 verse. 13.

Wherefore, ô man, auoide by
 little

little & little thy worldlie busi-
nes; & withdraw thy self awhile
from troublesome cogitations.

Cast awaie heauie cares, laie
aside greeuous distractions of
the mind; finde some leisure to
serue God, and rest thy selfe
somewhat in him.

Enter into the chamber of thy
minde ^b; exclude al things saue
God, and what makes to the
seeking of him; and the dore
being shut, seeke him.

And with thine whole heart
saie vnto God, I seeke thy face,
ô Lord, I seeke euen thy face.

^c Psal. 7, 1. Oh then, ô Lord my God ^c,
3. giue thou mine heart instructi-
ons, both where & how to seeke
thee; both where and how to
finde thee.

O Lord, if heere thou art not,
^d Eccle. 23, where shal I seke thee absent? but
verse. 18.
19. if thou art euerie-where ^d, then
20.
Iere. 23, 24. why do I not see thee present?

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Ch. 19. MANVEL. 77
But vndoubtedlie thou dwel-
lest in the light that none can at-
taine vnto ^c. ^e1. Tim. 6,
verse. 16.

laie But how may I come vnto the
light that cannot be attained?
Or who shal guide, and conduct
me thereinto, that therein I may
behold thee? Furthermore by
what tokens, and with what face
may I seeke thee?

O Lord my God, I neuer sawe ^fIoh. 1, 18.
thee ^f; I knowe not thy counte-
nance. ^{1. Iohn. 4, 12.}

Then what shal he doe, ô Lord ^gLuk. 2, 14.
most hie ^g, what shal this thy far ^hHeb. 11, 13.
exiled seruāt do ^h? what shal thy
seruant doe, who is in perplexi-
tie through the loue of thee; and
cast-awaie far fro thy presence?

Lo, he longeth greatlie to be-
hold thee; yet thy countenance
is far from his sight. He desireth
to come vnto thee; yet vnto thy
dwelling no man can attaine ⁱ. ^{1. Tim. 6,}
He coueteth to find thee; yet he ^{verse. 16.}
wot-

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wotteth not where. He loueth to
seeke thee; yet he knoweth not
thy face.

Chap.30.

*How through sinne man both
lost the sight of God, and
found wretchednes.*

O Lord, thou art my
God^a, & my Lord^b,
yet did I neuer see
thee^c: thou hast
both made me^d, yea and made
me againe^e, and bestowed vp-
on me what good things soeuer
I enioie^f, yet hitherto haue I
neither seene, nor knowen thee.

To be short, I am made to see,
yet hitherto haue not I attained
the thing, that I was made for.
O miserable condition of man,
seeing he hath so vndiscreetlie
forgone that, for which he was
created! ô heaueie, and ô hard
chance!

Alas,

^a Psal. 7. 1.

3.

^b Mat. 4. 10.

^c Iohn. 1. 18.

^d Psal. 100. 3.

Psal. 119. 73.

^e Gal. 4. 4.

^f 1. Cor. 4. 7.

Alas, alas what hath he forgon,
and what hath he found? what is
lost, and what hath remained?

He hath forgon happines, for
which he was made; and he hath
found miserie, for which he was
not made. He hath lost that,
without which nothing is hap-
pie; and that remaineth which
of it selfe is meerelie miserable.

8 Gen. 3, 16.
17, &c.

Man did then eate euen the
Angels meate, which now he
desireth; and now he feedeth
vpon the bread of sorowe, which
then he knewe not.

O Lord, how long wilt thou
forget, for euer^h! How long wilt
thou hide thy face from vs! when
wilt thou respect, and heare vs!
when wilt thou inlighten our
eies, and show vs thy counte-
nance! when wilt thou restore
thy selfe vnto vs!

^h Psal. 13, 1

Behold and heare vs, o Lord
our God; lighten our eies, and
show

3.

show vs thy selfe. Restore thy
selfe to vs, that we may prosper
without whome we are in such
misericordie. Inuite vs, and helpe vs
Lord, we beseech thee.

Mine hart is become sorowful
being made desolate: ô make
it cheereful againe, Lord, with
thy consolation.

I haue begun to seeke thee
with an hungrie stomach, ô let
me not giue-ouer vnrefreshed
of thee; I come with a greedie
appetite, let me not depart vn-
fed; I who am in pouertie, come
vnto thee that art richⁱ; in mi-
serie, vnto thee most merciful^k
ô let me not go-awaie emptie
and condemned.

ⁱ Rom. 10, 12
Ephes. 2, 4
^k 2. Cor. 1, 3

O Lord, I am bowed, and croo-
ked verie sore^l, erect me that
may looke-vp, and behold thee

4 Mine iniquities are gon-oue
mine head, and as a weightie
burden, they are too heauie for
mee

Ch. 31.
mee.

O vn-
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vp^m.

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O vnwrap, and vnloade me,
that the deepe swalowe me not
vp^m.

^m Psa. 69, 13

Teach me to seeke thee; and
show thy selfe to him that see-
keth thee: for I can neither seeke
thee, without thou teach me;
neither find thee, except thou
reueale thy selfe.

Let me seeke thee in desiring,
and desire thee in seeking; let
me find thee in louing, and
loue thee in finding.

Chap. 31.

*Of God his woonderful
mercie.*



Confesse LORD,
thanks vnto thee
therefore, that thou
hast made me after
thine owne image^a, to the end
I should remember thee, thinke
on thee, and loue thee.

^a Gen. 1, 26.

27.

Col. 3, 10.

Not-

Notwithstanding, through the corruption of wickednes thinge image is so defaced, and so blurred with the smoake of sinne that, without thou renew, and reforme the same, it can not do the thing, for which it was created.

^b Rom. 12, 3

Wherefore, Lord, who giuest the gift of faith ^b, I beseech thee, giue mee grace perfectlie to knowe how great thou art.

^c Jer. 32, 18.

19. either for quantitie greater ^c, or

^d Esai. 6, 3.

for virtue better ^d.

Then what art thou, ô Lord God, than whom nothing is either greater, or better; but euen that, which being onelie the soveraigne good thing of al others of it selfe, hath made al other things

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Ch. 31.
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Ch. 31.

MANVEL.

83

things of nothing^c.

Then what good thing is there wanting to y^e soueraigne goodnes^f through whome is euerie good thing?

Wherefore thou art righteous^g, and true^h, and blessedⁱ; & whatsoeuer is otherwise, better is it not to be atal, than to be.

But if thou art altogether most singularlie good, how is it that thou sparest the wicked? Is it because thy mercie is ouer al thy works^k? But this lieth hid in the light which none can attaine vnto^l.

Verelie the fountaine, whence the riuer of thy mercie doth flowe, lieth-hid in the deepe and most secrete bottome of thy goodnes.

For, although thou art wholie and souerainglie righteous: yet thou sparest of thy goodnes the wicked^m, because thou art who-

^c Gen. 1, 2.

2.

3, &c.

^f 1am. 1, 17.

^g Psal. 11, 7.

^h Esai. 45, 21

Psal. 86, 15.

Iohn. 3, 33.

Rom. 3, 4.

ⁱ Reu. 5, 12.

13.

^k Psal. 145, 9.

^l 1. Tim. 6, 16

^m Mat. 5, 45

E. I.

lie,

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lie and most singularlie merciful too.

For in verie deede thou shouldest not be so singularlie good, vnlesse thou wert gracious to some offenders.

For he who is good both to the iust and to the vniust, is better than he who sheweth fauour onlie to the good.

And he which is good to the wicked, both by sparing, and by punishing the, is better than he, who is good onlie by punishing.

So thou art therefore merciful, because thou art altogether, and soueraignlie good.

Chap. 32.

The happie state of such as enioie the ioies of heauen.



Infinite goodnes,
passing all vnder-
standing!

Let that mercie
come

come vpon me, which proceedeth from such riches;

Let it haue influence into me, which floweth from thee; Spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, ô my soule, and lift vp al thine vnderstanding; consider so wel as thou canst, how great, and what maner of good thing, God is.

For if each particular good thing be delectable, waic aduisedlie how delightful that good thing is, which conteineth the sweetenes of al good things^a; and not such as commonlie we perceauce of things created, but so much differing there from, as the creator differeth from the creature!

For if the life created bee good; howe good is the life that created it^b! If the welfare that is wrought, delight; how

^a 1 Cor. 2, 9.^b Ioh. 11, 25.

^c **Eccl. 1, 1.** shal the welfare which worketh
² al saluation ^c, delight ! If the
³ wisedome consisting in the
minde, or in the knowledge of
knowne things, be louelie; how
^d **Iohn. 1, 1.** louelie is that wisedome which
² made, and created al things of
³ nothing ^d ! To be short, if there
Hebr. 1, 2.
Prou. 8, 22. be much and great delight in
^{23, &c.} delectable things ; what and
how great shal the pleasure be
in him, who made these dele-
ctable things !

Oh what shal he haue, or what
shal he not haue, that enioieth
this felicitie ! doubtles, whatsoe-
uer he can wish, he shal haue it ;
and what he would not haue,
shal not come to him.

^e **1 Cor. 2, 9.** For there shal be the goodes
both of soule and bodie, such
goodes as eie hath not seene ^e,
neither eare hath heard, nei-
ther came into mans
hart.

Chap.

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Chap. 33.

*That soueraigne happines is
to be sought for.*



VHIE then rangest
thou about, ô fillie
man, seeking the
goodes of thy soule,
and of thy bodie? Loue one
good, in which are al good
things, and it sufficeth. Desire
the simple good, which is al that
good is, and it is inough.

For what louest thou, ô my
flesh? what desirest thou, ô my
soule? There it is whatsoeuer
thou louest; there it is whatsoe-
uer thou desirest.

If beautie delight thee; the
iust men shal shine as y^e Sunne^a:

^a Matth. 13.
verse. 43.

If either such swiftnes, strength,
or libertie of the bodie, as no-
thing may withstand; they shal
be as the Angels of God in hea-
uen^b. For it is sowne à natural

^b Matth. 22.
verse. 30.

c. 3.

bodie,

^c1. Cor. 15,
verse. 44

bodie^c, but shal rise a spiritual
bodie, to wit, by the power of
God, not through the strength
of nature :

^dReu. 21, 4.

If a long, and an healthful life;
there shal be sounde eternitie,
and eternal soundnes^d, because

^eWis. 5, 15.

the righteous shal liue euer^e;
their rewarde also is with the
Lord :

^fPsa. 17, 15.

If satietie; when the glorie of
the Lord appeareth, they shal
be filled :

^gPsa. 36, 8.

If drunkennes; they shal be
satisfied with the fatnes of the
Lords house ^g :

If pleasant musicke; the An-
gels there shal sing praises with-
out cessing vnto the Lord :

^hPsal. 36, 8.

If al maner honest, not vnho-
nest pleasure; the Lord shal
giue them drinke out of the ri-
uer of his pleasures^h :

If wisdom; the verie wise-
dome of God shal shew it selfe
to

spiritual
power of
strength

ful life;
ernitie,
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to themⁱ:

If faithful amitie; they shal both loue G O D more than themselues, and one another as themselues; yea, and God shal loue them, more than they can themselues. For they loue both him, themselues, and one another through him; and he lo- ueth both himselfe, and them too through himselfe.

If concord; al they shal be of one minde^k; for they shal wil nothing, but what God willeth himselfe:

If power; they shal haue ful power ouer their owne wil, as God hath of his. For as God of himselfe can do what he wil: so they can do what they wil, through him. Because, as they list none otherwise, than he listeth: so he listeth, as they list, and what he wil, must needs come to passe.

c.4.

If

i 1. Cor. 13,
verse. 12.
Reu. 22, 4.

* 1. Cor. 13,
verse. 13.

If honor, and wealth; God wil
 1st Mat. 23, make his good and faithful ser-
 verse. 23. uants^l, rulers ouer much; yea,
 2nd Rom. 8, they shal be called the sonnes of
 verse. 16. God^m, yea, and gods too; and
 17. be the heires, euen the heires of
 God, and heires annexed with
 Christ.

To conclude, if certaine secu-
 2nd Reu. 7, 15. ritie; they shal be as sure that
 16. that felicitie shall not faile
 17. themⁿ, as they are sure that nei-
 Reu. 21, 4. ther they for their parts would
 willinglie forgo the same; nor
 God for his part wil bereaue his
 friends thereof against their
 wils; nor that anie thing is so
 mightie, that it can separate
 God and them.

Now what, and how great
 ioie is there, where such
 and so great felici-
 tie is!

Chap.

Chap.34.

*How the Sancts loue each
other mutualie in
Heauen.*

Hart of man; ô poore hart; ô hart ful of miseries, yea, overwhelmed with miseries, how greatlie wouldest thou reioice, if thou aboundedst with these good things!

Aske euen the most secret cogitations of thine hart, if they could receaue the ioie of so excellent blisse.

But if another, whome thou lovest as thy selfe, did enioie with thee the like felicitie, doubtles thy ioie would be doubled; because thou wouldest so much reioice at his felicitie, as at thine owne.

Now if two, or three, or more, were so blessed of God, thou

e.g.

woul-

92 S. AUGUSTINES Ch.34.
wouldest be as glad for each of
them, as for thy selfe, if thou di-
dest loue them euen as thy selfe.

Then, how great shal the ioie
be in that perfect loue of the in-
numerable companie of bles-
sed Angels and men; where
each shal loue another euen as
himselſe! for euerie man there
shal reioice as much for the
happie estate of each particular
person, as for his owne felicitie.

If therefore the hart of man
shal hardlie receaue the ioie of
his owne blisse; how shal it
comprehend such great ioies of
so manie of his friends! for yn-
doubtedlie, euen as we loue a
man, so shal we be glad for his
felicitie.

As in that blessed happines e-
uerie man shal loue God soue-
raignelie aboue himselſe, and al
others with him: so most singu-
larlie shal each man be more
glad

Ch. 34.
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thou di-
thy selfe.

If the ioie
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Ch. 35: MANVEL. 93.
glad of Gods felicitie, than of
his owne, and of al others with
him.

And if they shal so loue God
with al their harts, with al their
minds, and with al their soules,
that neither al their harts, nor al
their minds, nor al their soules
can be able to comprehend the
excellencie of the loue: assured-
lie the Sancts with al their harts,
with al their minds, and with al
their soules shal so reioice, as
neither their hearts, nor their
minds, nor their soules, shal be
able to comprehend the abun-
dant streames of celestial ioie.

Chap. 35.

*Of the perfect ioie of
eternal life.*



MY God^a, and my
Lord^b, mine hope^c,
& the ioie of mine
heart, resoluē my
soule whether this be the ioie
where-

^a Psal. 7, 2.
3.

^b Matt. 4, 10.

^c Psal. 18, 1.
20.

d Ioh. 16, 24.

whereof thou speakest by thy Sonne, Aske, and ye shal receaue^d, that your ioie may be ful. For I haue found à certaine ioie which is ful, yea, and more than ful.

For notwithstanding y^e whole hart, be ful; the whole mind, ful; the whole soule, ful; yea, whole man, ful of this ioie: yet shal there remaine ioie for al that, which is incomprehensible.

e Matth. 25,
verse. 21.

So then, that whole ioie shal not enter into the reioicers; but al the reioicers shal enter into the ioie of their maister^e.

Speake Lord, tel thy seruant secretlie in mine hart, if this be the ioie whereinto thy seruants shal enter, who shal enter into their maisters ioie.

f 1. Cor. 2, 9.

But surelie, that ioie, where- with thine elect shal reioice, neither eie hath seene^f, nor eare hath heard, nor entred euer into the

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Then Lord, I haue not yet conceaued in minde, much lesse vttered by words, how greatlie thine elect shal reioice.

Vndoubtedlie they shal so greatlie reioice, as they shal loue; they shal so entirelie loue, as they shal know thee, ô Lord.

And how entirelie shal they loue thee? surelie neither mans eie hath seene, nor his eare hard, nor came it euer into his heart in this world, how perfectlie they shal both knowe thee^h, & loue thee in the world to come.

8 Esa. 64. 4.
1. Cor. 2. 9.
h 1. Cor. 13.
verse. 12.
13.

O my God, I beseech thee, grant that I may knowe thee, loue thee, and reioice in thee.

And although I cannot so thoroughlie do so in this life as I should; yet giue me grace to profit from daie to daie, vntil I come vnto perfection.

Let thy knowledge so growe
vp

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vp within me heere, y it may be
found ripe there; and thy loue
so encrease within me heere,
that it may be perfect there;
that my ioie may be great heere
in hope, and in deede ful there.

† Iohn. 16,
verse. 24.

O iust God, my humble sute
is, that I may haue the thing
which thou promigest, euen that
my ioie may be fulⁱ.

In the meane space, let my
mind meditate therof, my tong
speake therof, mine hart long
for it, my speech reason thereof,
& my soule hunger for the same.

Let my flesh thirst therefore,
and al my substance desire it,
euen vntil I enter into the

* Matth. 25,
verse. 34.

ioie of my maister^k,
there to abide for
euer and euer,
Amen.

F I N I S.

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